

TEAR OF DOWN TRODDEN PEOPLE OF GIMBI DISTRICTS UNDER THE UMBRELLA OF THE CENTRAL GOVERNMENT FROM 1941 TO 1991

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ABSTRACT: *This study deals with tear and down trodden people of Gimbi districts under the umbrella of the central government from 1941 to 1991. The people of the Oromo have a long life span of administration under Gada system in the Oromia in general and Gimbi Districts in particular. The objectives of the study is, first, the wonderful administration of the Oromo was declined by the cooperation of the central government and petty regional rulers; second, the contribution of the abba lafa, missilane, woreda and zonal level for the central government dispersed Gada practice. The conglomeration of peasants, students, military, drivers and teachers should brought slogan: land to the tiller under the Derg's regime. The Derg exacerbated farmers of Gimbi saying: zemecha, peasants have to farm qudad land to the central government, and forcefully ordered farmers to live together by the name of villegization. There were many forces which became sabotage for the Derg as a county level. As Gimbi Districts, Oromo Liberation Front became a headache for the Derg. While qaruutee, soonii and jajabee are braches of their mutiny; muraasaa, sagli, buttaa, cibraa, birgeedii and kutaa waraanaa were the structure of the Oromo liberation front of the period. This research is conducted though qualitative method. The research is write down through deep reading of primary and secondary sources as well as comparing it with Oral tradition.*

KEYWORDS: *Gimbi districts, Oromo, Gada system, abbaa lafaa.*

INTRODUCTION

The Oromo had a peculiar system of rules and regulations that operated for a long period of time called the *Gada* system. It encompasses different points: rules and regulations, time interval of each *Gada* grades and so on (Giday, 2006). It served the Oromo society as an administrative law. Starting from the time of empire building in Ethiopia especially during the

reign of emperor of Menilek, the practice of *Gada* system declined dramatically. This was because, when emperor Menilek crossed over to *Wallaga* by having peaceful submission as well as forceful subjugation of the people. West *Wallaga* began to be ruled under the central government of Ethiopia. Menilek's domination brought the new challenges to the free exercise of the *Gada* system in *Wallaga* in general and West *Wallaga* in particular.

METHODOLOGY

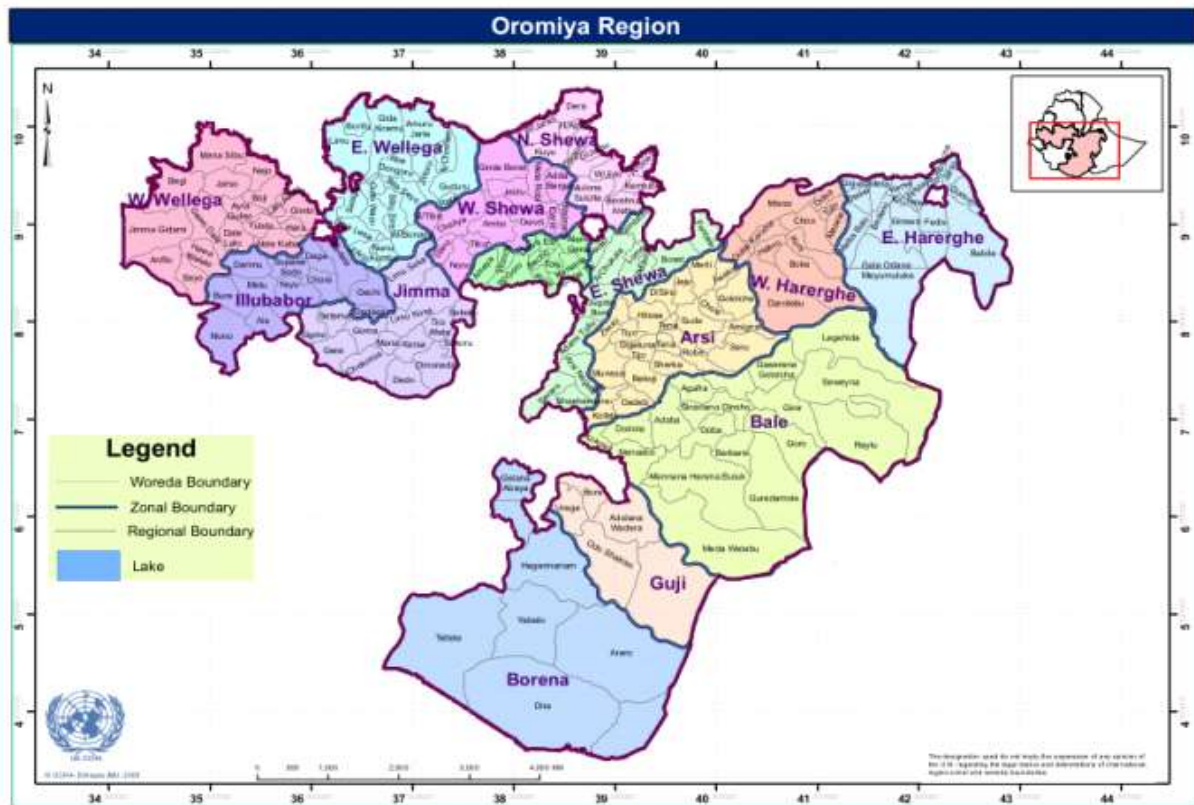
The long run administration system in *Gimbi* districts is an attractive topic. So far to construct the history of *Gimbi* districts, both primary and secondary sources are crucial. While primary sources are oral traditions and archival sources, the secondary sources are published and unpublished works. In order to get the reality of sources, cross-checking published materials and as well as unpublished ones is vital. Implies, Oral source is also important for this research.

RESULT AND DISCUSSION

Tear of down trodden people of *Gimbi* districts under the umbrella of central government from 1941 to 1991.

This new political system continued during Lij Iyasu as well as the diarchy. Since written account on the political history of the Oromo of West *Wallaga* (*Districts in Gimbi*) is scarce, this study tries to fill in this gap. As soon as new administration system came and undermined the former *Gada* administration system, some people began to support the new comers so as to gain new advantages from the new political leader (Tesema,1980; Bula, 2004). This study treats political history of the Oromo of West *Wallaga* from liberation to 1991.

The Italian occupation of Ethiopia was collapsed by the British involvement in the country. The British wanted to eradicate the Italian citizens from Ethiopia. This was because Italy sided with Germany against the British and the French during WWII. Therefore, emperor Haileselassie returned from abroad and began to rule Ethiopia. The emperor began to administer by dividing the country into provinces, *awurajjas* as well as *waradas* (Lemessa, 2014). Ethiopia had fourteen administrative regions up until the dawn fall of the Darg. Oromo was one among them. *Wallagā* was divided into six *awurajjās*. These were *Naqamte*, *Gimbi Qellam*, *Shambu*, *Arjo*, and *Asosa* (Stahl,1997). All these *awurajjas* had their own districts. *Gimbi Awurajja* also had its own districts or *waradas* like *Najjo*, *Yubdo*, *Nole-Kabba*, *Gimbi*, *Mana-Sibu* and whereas *Lalo-Asabi*, *Haru* and others are among the recent ones.



Source(4)

The governor of each province, *awurajja* and *warada* collected taxes and paid to the central government (*Ibid*). The land tax up until 1942 was in kind. It "requires farmers to pay taxes, in the official currency instead of in kind." (Aren, 1999). In addition to this, "education tax was introduced in 1947 and health tax was later added." (*Ibid*) "Land grant continued and the land was registered as private property which could be bought and sold." (Stahl, 1997) Later on the payment was determined by the amount of land holding of the peasants (Legesse, 1979). "The land lords sold the Coffee and grain collected from tenants to merchants in the small towns of West Wallaga" (Stahl, 1997). "The Italians gave back the land of the crown, church and *naftagnas* to the Oromo peasants and abandoned taxation" (Gada, 1988). The land that was given to the Oromo by the Italians during their occupation was taken by force by the emperor of Ethiopia in the post liberation. The social, economic and political systems of the Oromo were destroyed by Emperor Hailesillassie.

Abba koro had a strong authority over the peasants of Ethiopia. *Abba koro* was nominated depending on his braveness, administrative skills and who could traveled long distance. *Koro* was nominated by the families of Kumsa Moroda. The son of *Kumsa*- "*Moroda Bakare* gained supremacy over *Gimbi*, *Haru*, *Arjo*, *Najjo*, *Babbo-Gambel* and *Mana-Sibu*" (Terefe, 1968). *Abba koro* went to *Naqamtee* traveled long distances. *He* must serve the administrative of the province. *Koro* was elected on each clan. One big clan might have two *koros*. Below *abba koro* *chika shum* existed. *He settled peace and security guided by abba koro*. Two small clans brought together and nominated one *koro*. *Koro* was administered by *atibiya dagna*. It was nominated upon the *koros* in 1945.

One *kabale* had one *atibiya dagna*. While *atibiya dagna* ordered *koro*, the *koro* ordered peasants. *Abba koro* mobilized society against the enemy. "*Abba Koro* collected taxes and could order all peasants within their area of administration to work and contribute money for varies official purposes"(Stahl,1997). The amount of tax the peasant paid was determined by the *koro*. Taxation of land depended on its virginity. Taxation of *lamlam*, *taflam* and *taf* land were 40-50.00, 25.00 and 15(Gutema, 1987) birr respectively. Gutema says:

...various taxes: tax on honey (gibira damma),tax on tobacco (gibira tambo), tax on cotton(gibira jirbi) and tax on each house (gibira mesha mana).Half of Maria Theresa thaller for honey tax ,1/4 of a thaler for tax on tobacco, half of tax on cotton and one thaller for tax on each house[were levied(Ibid).

This implies that, the government had other forms of land holding system like:

Gabbar Maret- individually owned land whose properties paid taxes directly to the government. Sisso Maret- tracts of land owned by the koros and cultivated by tenants who gave the latter a 3rd of crops. Samon Maret- piece of land owned by the Church and Worked either by the priest or gabbars.Madareya Maret- land held on temporal basis by persons who were important personalities of hand in some way distinguished themselves in government Services (Pankrust, 1966).

Peasants asked permission from the governor to construct corrugated houses. The governor received a piece of land he wanted. According to the idea of the informants that the governor accused him 27 times. These accusations had the same witnesses who gave false testimony at the court.

Developmental projects like construction of bridges, roads, and *kabale* houses were ordered by the *abba koro* (duke). *Atibiya dagna* also served as a judge. The people presented their cases to him. He could see cases worth up to twenty five birr. He was authorized to punish them up to fifteen birr. The amount of land held by the *Atibiya dagna* depended on the number of clans. For example, *atibiya dagna* of *Homa* had 42 *kalad*. In another case, it might have up to eighty *kalad*. *Homa* had six clans: *Gabano*, *Himbiraro*, *Warra Molu*, *Warre*, *Sato* and *Gakko*. Their governors were: *Abigar Shuke*, *Mangasha Balcha*, *Mangasha Dheressa*, *Disasa Suge*, *Agabasa Badhe*, and *Darase Dano* respectively. This means that, *Mana- Sibū Warada* had more than fifteen clans. These were *Bari*, *Bacharra*, *Bafano*, *Igu*, *Gidda*, *Muke*, *Sinicho*, *Lemmu*, *Talanso*, *Kure Gambo*, *Wajati*, *Harawe*, *Babo*, *Bute*, *Buyama* and so on. The governors were *Mokonin Jote Tufa*, *Bayana Kuro Faro*, *Jirata Dakko Tolina*, *Abate Galata Fayisa*, *Tobo dibaba sarka*, *Tolasa Tucho Oda*, *Biyana Tokon Sori*, *Ababa Jote Tufa*, *Namara Gamada Jammo*, *Guma Wallaga Janno*, *Bayisa Cibsā Gombo*, *Dhufēra Gaga Buba*, *Lamu Waltaji Solan*, *Likasa Homa Kankure*, *Boka Karro Girmosa*, *Gutata Jarra Dibaba* respectively. Hereditary power transmission was common for all governors. The governor of (*bari*) *Mokonin Jote Tufa* received from his father *Jote Tufa*. This situation was common for all other governors. *Axibiya dagna* was administered by *misilane*. *Misilane* was nominated by provincial administrator. *Gimbi Awurajja* administrators were *kagnazhmach Yamane Kumsa*, *Tadase Marqos*, *kagnazhmach Kasa Tachane*, *kagnazhmach Hayilu Bera*, *Masfin Wold Mariyam* for three month and *Hayilu Wadajo*. When *Mangistu HayilMariyam* took power, *Hayilu Wadajo* was *Gimbi Awurajja* administrator.

Malkagna was a leader of the peasant during the pre- Italian occupation of Ethiopia. *Malkagna* was terminated by the Italians. The Italians gave land to the owner (farmers)(Negasa, 1972; Muluken, 1995). The farmers of *Districts in Gimbi* began to administer their land during the Italian occupation. The *malkagna* of *Homa Siba* were *Bongas Sori*, whereas *Ejeta Roro* was a *malkagna* of *Siba*. *Moti Damise* was *Siba atibiya dagnā*. The *Nole Kabba Warada atibiya dagna* were: *Rabi Solan*, *Asfawu Mokonnin*, *Kabade Firisa*, *kagnazhmach Asfawu Bidiru*,

Adamu Balay and so on. The first *Gimbi Warada Atibiya dagna* were *Hunde Amanu* and *Tadase Nagari*. *Qagnaazmach Rabi Solon* was the first person who joined the parliament among the *atibiya dagna* of *Nole Kabba*. There were two elections in *Wallaga* during the imperial period. The first election station consisted: of *Haru*, *Yubdo*, *Lalo Asabi* and *Gimbi*. It was done in *Gimbi*. The second station consisted *Guliso*, *Boji Chokorsa* and *Dirmajji*, *Mana-Sibũ*, *Najjo* and *Jarso*. It was done in *Mana-Sibu Warada*.

Someone who competed to become a parliament member must have two hectares of land or above. He must be a *balabat/governor*. Gradually, being a member of parliament was focused on the educated ones. The director of *Dajjazmach Gabra Igzihabihir School* in *Gimbi- Ato Bayana Abdi* joined the parliament among the educated ones. *Lalo Asabi atibiya dagna* were *Bayana Yadata*, *Workina Gola* and *Dajjazmach Banti Tolasa*. *Damto Mangasha* and *Banti Tola* were the best examples from *Yubdo Warada*. *atibiya dagna* was administered by *misilane*. " *Misilane* (government agents) to supervise the fulfilment of labor obligation as well as take other punitive measures"(neguse, 1982). The number of *misilane* was based on the vastness of that *warada*. *Gimbĩ Warada* had five *misilane*. These were *Dalo Siba*, *Lalo Colli*, *Lalo Asabi*, *Haru Warra Gibe* and *Warra Anno*. These were led by *qagnazmach Tafari Ejeta*, *qagnaazmach Tafari Tucho*, *Dajjazmach Niguse*, *Baranbaras Ababa Dori* and *Basha Tasama* respectively. *Waradas* were administered by *misilane* whereas the others were administered by *mitikil-misilane*. *Mana-Sibu* up until 1953 was administered by *mitikil misilane*. It was administered under *Najjo- by Gamada Urgessa*. A leader of a *misilane* administered up to three hundred *kalads*. *Mana-Sibu* was the best example. *Misilane structure* was cancelled in 1965 and it was changed to *warada*. A vast *misilane* became an independent *warada*. For example, *Lalo Asabi Misilane* became *Lalo Asabi Warada*. In other places, two *misilane* became one *warada*. *Haru Warra Gibe* and *Anno* became *Haru Warada*. The number of *warada* in *Gimbi Awurajja* set up from five to eleven *waradas*. The former *waradas* were *Gimbi*, *Mana-Sibu*, *Najjo*, *Yubdo* and *Nole-kabba*, whereas *Bojji Chokorsa*, *Dirmaji*, *LaloAsabi*, *Jarso*, *Begi* and *Haru* were later *waradas*. *qagnazmach -Kasa Tachane* was the administrator of *Gimbi Awurajja* when *waradas* increased to eleven *waradas*.

Authority/ power started from *chika shum* upwards to *atibiya dagna*, *misilane*, *warada* administrator and *awurajja* administrator. These were the power structure at *awurajja* level. The highest power under *awurajja* was *warada* administrator and *awurajja* administrator. The

administrators of both *warada* and *awurajja* were nominated from among the relatives of Kumsa Moroda. Beyond *warada* and *awurajja* levels, the relative of *Kumsa* administered *mislane* level. *Tafari Ejeta Roro* was the best example of *Siba Misilane* administration. *Mana-Sibu Warada* was administered by *Dajjazmach ChaliYadata*, whereas *Baranbaras Gamada Urgesa* was *Najjo* administrator. *Tadase Gamada*, *Getachew Chali*, *UmarAlkadir*, *Azachaw cheerinat*, *qagnāzmach Disasa Karo* were the administrators of *Jarso*, *Bojji Chokorsa*, *Yubdo*, *Haru* and *Nole Kabba* respectively. The *Gimbê* town administrators were *Ballā Molla*, *Adane* and *Dajjazmach Gabre Tsadiq*. The above *warada* administrative were *Kumsa Moroda*'s relatives. So that, the minstrel said that

Amharic	Gloss
መንዲን ለራሳቸው	Mandi for himself
ቦጃን ለልጃቸው	Bojji for his son
ናጅን ለአማታቸው	Najjo for his mother- in- law
ጃርሶን ለአማቻቸው	Jorso for his son-in-law
እነ ግራዝማች ጫል እንደት ታደላቸው	Girazhmach Chali lives good life.

Dajjazmach Chali inherited the *warada* administration of other areas. They were under the *awurajja* administrator. The Gimbi Awurajja administrators were *qagnaazmach Yamane Kumsa*, *Tadale Markos*, *qagnazmach Kasa Tachane*, *qagnazmach Hayilu Bera* and in 1974 *qagnazmach Hayilu Wadajo*. Since Hailesillassie's political agenda didn't consider the benefit of the majority, different groups of people rose against him.

The Oromo society could not have full fledged capacity to educate their children (Gada, 1988). The autocratic rule of Emperor Hailesillassie decided the fate of the society. Due to this, resistance against his autocratic rule took place including student movement, labor strikes, armed struggles & peasant rebellions. The objective of these oppositions was to overthrow the autocracy and substitute it with another progressive leadership (Bahru, 2002). But when the Emperor was overthrown the military junta came to power. Consequently, the policy of land holding during Emperor Hailesillassie was changed. Under pressures the military proclaimed "land to the tiller." Therefore land became the property of the society at large. No private

ownership of land was allowed in the post 1974 revolution. The right of plowing the land and owning it became communal.

3.2. Administration of *Districts in Gimbi* 1974 to 1991.

The Darg rejected land lords and gave the land to farmers (Gada, 1988). New administrative structures were put in place in the post- Hailesillassie's period. That was the Darg's. New political agenda imposed on the Ethiopian society. The land lord, *atibiya dagna*, *misilane* and the like disappeared. However, land after sometime was dominated solely by the government (Desalegn, 1994).

The government ordered 20 *gasha* of land should constitute *kabale*. Land was given to the majority (farmers). As Ato *Tafara Bultum* informed to me that he could not get access to land during Emperor Hailesillassie. He rented plots of land from seven persons. He gave half of the produce to the land lord. When the policy of "land to the tiller" (Stahl, 1997). was announced *Ato Tafara Bultum* was entitled to take all the seven plots of land he had rented. Moreover, the cattle he used to look after were confiscated by him. To explain this situation the community forwarded the following poem:

Oromõ	Gloss
<i>Abba lafaa ya bukkuree</i>	O! the ugly land lord
<i>Baga Dargiin sisukkumee</i>	It is good that the Darg has crushed you
<i>Aduun barii bate galgala ta'uufii</i>	The morning sun will set in the evening
<i>Garaan guphoo nyaate kalkala ta'uuf</i>	The stomach that has been filled with bribes will collapse.
<i>Makiinaan dhuferaa karaa arsiifadhaa</i>	A vihecle is come so build the roads
<i>Warri quphoo nyatan garaa barsiifadhaa.</i>	corrupters should punished by the new policy

It means that the superiority of land lords was gone. The Darg focused on farmers. He used the high school and university student to disseminate its ideology in "The Development through Cooperation Campaign" popularly known as *The Zemacha*. The university and high school

students nominated *Shongo in the community*. "The *zamacha*-students transmitted and explained the message of communal farming to the peasant association in West Wallaga"(Ibid). They taught adult education in Amharic language. *Shongo* had high authority at the *kabale* level. It could punish the criminals charging up to three hundred birr. While civil charge was up to ten birr. *Gimbi Warada Firdi Shongo* was led by *Walde Gosa*. A *Gimbê Warada* peasant director was *Bulcha Andi*. The students of the university and the high school established *gabare mahibar* (Farmers Associations). For example, *Bakale gnaro*, *Duressa Gudina*, and *Lagase Barki* were among the high school students in *Yubdo Warada*. There were sixty- three farmers cooperatives in *Gimbi Awurajja (Districts in Gimbi)*. The Oromo had 55 cooperative farmers while eight of them were controlled by the *Gumuz*. They controlled the land of land lord. The land of land lord taken over by cooperative farmers was known as *Kudad*(Tesema, 1984). All peasants farmed the land of *kudad* jointly. The peasant farmed land using oxen, and axes as digging instrument. The number of oxen in a given *waradāa* was known during the *Darg*. *Kabale* administrator permitted the people to sell their oxen. They punished absentee farmers from work up to ten birr. There was granary in each *kabale*. The products of cooperative farmers stored in it. *Mayibasis* (storage of grains) was established in 1977 in *Districts in Gimbi*. The peasants had a share to store their products in *mayibas* by force. *Mayibasi* was established by the contribution of society. They contributed up to eleven birr. The peasants bought farming materials from *mayibasi*. The price of the all materials was fixed by the government. The best examples were *Kiltu Karra Mayibasi* in *Mana Sibu Warada*, *Ganji Mayibasi* in *Yubdo Warada* and *Homa Mayibasi* in *Gimbi Warada*. All peasants were members.

In 1979, the new government announced a policy against *mayibasi*. It was known as development through cooperative association or "development through cooperation campaign *zamacha*"(Gada, 1988). The all ruling policy was changed. If development through cooperative association had 60 members, they replaced *mayibasi* and appointed a new *shongo* from among themselves. " More than five hundreds peasant association in *Gimbi Awurajja (Districts in Gimbi)* have established communal farms, the size, crops and yields..."(Stahl, 1997). New ruling policy drafted by them and they received granary, land and properties of *mayibasi*. The members of development through cooperative association (*amirachi*) cancelled *Warada Mayibasi* if they had more than six *kabales* under a given *warada*. *Haru Warada* development through cooperative association replaced a former *Haru Mayibasi*. A new representative was led by *Ato Babu Gobana*. The former coffee market *mayibasi* was changed

to coffee market. Coffee market was established in every *kabales*. Coffee market becomes a center of coffee trade up to the 1990s.

Additionally, the *Darg* brought a unique system of livelihood- *Mandar Masarata*. It was established to administer the peasants. However, the life of the farmers was dismantled. Families were forced to settle on assigned land by leaving their original land, house and other properties. It affected the life of the peasants (Alemayeh, 1989). According to elders government persuaded peasants by saying that *Mandar Masarat* was very essential to construct common good: school, electricity, road, clinics, clean water and so on. It was not fulfilled rather it was the way of persuading the farmers. 1981, *Mandar Masarata* which grew in to municipality were: *Gunfi*, *Bngu'a qiltu jale,tanki*, *WamaTiba*, and so on. *Mandar Masarata* became a big reason for the dawn fall of the *Darg* regime. Government began to kept virginity of land by planting trees. The best example was *Chutta* forest. *Chutta* forest was founded 8km in *Chutta Giyorgis Kabale*. It covered 60 hectares of land. *Giyorgis Kabale*, *Malka Basi kabale*, *Gejo Gale Kabale* and *Chutta Soddu Kabale* were its boundaries. It had a long history. Its name came from a widow known as *Bontu Gacha'o*. It was named by *Chutta Bontu*. It served as a place where people worshipped their *waqa*. A bad sprit was sent to their properties if they couldn't slaughter cows, sheep and so on. The ruler of that area *Bilata Dheressa* kept that forest for a long time. He had 10l qalad of land and there were a lot of *hora* which used for medicine in *Chutta* forest. These were: *hora lemana*, *soddu*, *koṭote* and so on. *Ula Sumbo* was one of the strategic places in *Chutta* forest. It was a place of worshiping God and *irrecha*, and a place which used as resting place and so on.

The station of the traders of *Leka*, *Qelam*, *Ganji*, *Gulliso*, *Najjo* and the like were there. It also served as a place where the Oromo used to settle dispute. *Bilata Dheressa* had exiled during Italian occupation and he returned to Addis Ababa in 1941 .*Bakare Gobana* was the relatives of *Bilata Dheresa Amante* . His father *Amante* was killed by an elephant. He died at the place called *Sayyo*. Italians buried various commodities in *Chutta* forest. They built a house which was 300m wide and 230 meters tall. All people feared to check the buried materials in it.

Bilate Dheressa Amante gave *Chutta* forest to *Kaba Eeba*. *Kaba Eeba* gave it to *shumbete Dheressa*. The *Darg* planted eucalyptus and tid highly. Recently, high percent of *Chutta* forest is covered by eucalyptus trees.

The government forced the farmers to bring their product to the market especially determining the price for crops like coffee. The policy of *Darg* tortured the farmers and forced them to revolt against the government. Eventually, different forces were organized to get rid of the brutal *Darg* regime. These were: EPLF, TPLF, OLF and others.

The upper echelons of the *Darg* established their own party known as Peoples Democratic Republic of Ethiopia. The peasants who supported the OLF around *Wallaga* were murdered. This armed group highly struggled against the *Darg*'s rule(Asefa, 1997). This thesis tries to highlight a history OLF in *Districts in Gimbi* in the following discussion.

The struggle of the Oromo Liberation Front started without unity. Their intention was to defeat the brutal force of Hailesillassie. The emperor could not treat all citizens equally. One group was beneficiaries while other was losers. As *Gada Malba* explains *Tadasa Biru* was one among the highest echelons. The authorized body consulted to discuss the education of Ethiopia. Their discussion was based on the Oromo society. The Oromo had vast land and people. So, it might be a headache for us if we gave them education. So, to neglect the Oromo was the best alternative. *Tadasa Biru* was a number of that meeting. They assumed *Tadasa* as an *Amara*. But, *Tadasa* was from the Oromo ethnic entity. The program was to deny the right of education to the Oromo. Suddenly, *Tadasa Biru* consulted with one who was proud of his *Oromumma* (being an Oromo): *Mamo Muzamir*, *Hayile Mariyam Gamada* and *Ali Cirri*. They underlined to start struggle against the emperor. *Tadasa Biru* gave a chance of education to the Oromo. A group of selected society tried their best to create awareness in the society using singers. In case of *Districts in Gimbi*, *Burka Bojji*, *Bikiltu Mandi* and *Lalisa Najjo* were the peculiar ones(Mohamed, 200). "It was decided the next culture festival in 1977 at *Enango*, *Gimbi* Provinces next to [the] 1976 [held] at *Bokku Tulle*"(Gada, 1988). They began to defy Emperor Hailesillassie. The defeat of Emperor Hayile Silase couldn't bring a bright light to the Oromo. The total percentage of the Oromo participants in the central committee was small. The numbers of the Oromo who were in administrative position were only 23 out of 200(*Ibid*). Again, the Oromo started wrestling with the brutal force of the *Darg*. The news paper *Bariso* which published the history of the Oromo later on was neglected by the government (*Ibid*). *MandarMasarat* was a method of societal separate from the Oromo Liberation Front. The *Darg* used it as one system. *Hararge*, *Bale*, *Arsi* and *Sidamo* were the stepping stone of the resistance of the Oromo Liberation Front. Gradually, during the period of the *Darg* the OLF expanded to

Wallaga in general and the *Districts in Gimbi* in particular. The leaders of this movement under *Districts in Gimbi* were *Galasa Dilbo* (who served as a central committee for the Oromo Liberation Front), *Dawud Ibsa* and *Dima Nagawo* and so on. The strong army of the Darg stationed in *Gimbi Awurajja (Districts in Gimbi)* to control the force of the Oromo Liberation Front were led by *Shalaka Alaka kabade* who was a commander of the Darg soldier in *Begi kabale*. The political agenda of the Darg was run by *Shalaka Alaka Tadase*. Twenty eight *kifle tori* was the contingent of the Darg in *Districts in Gimbi*. The two opposite parties brought big shock in *Districts in Gimbi*.

The training stations as well as campaign of these parties became abundant in *Districts in Gimbi*. They had different camps both in *Asosa* and *Districts in Gimbi*. Their big camps were: *Kasar, Tasha, Banga* and *Yabus*. The small camps were *tore, Tarko, Weste Wadssa, Oda Godar, Guma, Walala*, and so on. The biggest camp and jail existed in the Sudan at *Bokore*. The places of war were: *Begi, Ya'a Masara, Gidami, Mana-Sibu, Kobor, Sirba Abaya, Oda Godar, Babo Gambel, Tullu Walal* and *Gidda*. These areas were named *ya'tori ka'tana* (area of war). All these camps were constructed under the ground. A ditch was constructed for not more than six soldieries. Their war materials were also stored under the ground. The organizers of the Oromo Liberation Front around these areas were: *Yohannis Lata, Dawid Ibsa, Lencho Lata, Korme Abba Chala Lata*, and *Milkesa Lata*. *Milkessa Lata* served as a central committee over *Districts in Gimbi*.

The outside force was the supporter of the Oromo Liberation Fronts. Sudan opposed the Darg. Because, the Darg supported the Sudan Liberation Front. Apparently, the United States of America and Germany gave war materials to the Oromo Liberation Front. The reason was that the Darg rejected capitalist ideology. The Oromo war materials: M4, M1 and different cars were the gift of the United States of America. The government of the Sudan initiated the Oromo Liberation Front establishing Radio Broadcast in the Sudan. This part announced their objectives to the world stage from the Sudan (Mohamed, 2000).

The methods of their resistances against the Darg were of two kinds. These were guerilla fighting and conventional. The Oromo Liberation Front always prepared to struggle through guerrilla fighting. *Kesar, Tasha, Assosa, BangaYabus, Shigaso* and *Begi* were places where the two parties fought face to face. *Karut'e* and *Soni* were the facilitators of the soldiers of OLF. *Soni* was a soldier like bee and used for information gathering before the soldiers went out

from the camp. *Soni* was known as a facilitator or information gatherer. *Karute* was somewhat different from *Soni*. Its duties were also different from *Soni*. He commands the army in a given mission. He informed them checking atomic bomb and other war materials under the ground. *Karute* was a leader of the soldiers. The soldiers of the Oromo Liberation Front had its own structure. As an example, the 1st structure was a group of three persons and a leader. Their power divisions were as fellows. A leader of three persons was one murasa. And it continued as such.

Sagli (3) a leader of three persons

↓

Murasa (1)

Murassi (3)

↓

Butta(1)

Buttan (3)

↓

Chibra (1)

Chibri (3)

↓

Birgedi (1)

Birgedi (3)

↓

Kuta warana (1) a leaders of the soldiers.

Kuta Warana was a commander or the leader of the army. He could order, guide, plan and command the soldiers. Majorities of the soldiers of the Oromo Liberation Front were from the Oromo whereas minorities were from the others. A small number of the members was from *Assosa*, *Benishangul* and Sudan (Mohamed, 2000) "Majority of the Oromo people have accepted the Oromo Liberation Front as their organization"(Asefa, 1997). The Oromo used different tactics to bring members to their party. The first method was to use force. They traveled to different areas to capture a new face. Their targets were schools, churches, mosques and markets. They captured new members by force from Churches, mosques, markets and schools. They couldn't consider about the age and sex. They captured together and took them to their camps. The family waited for the coming of their children from the schools.

Nevertheless, they were taken to somewhere else.. The other method they used to capture other members was demonstrating sport in markets. They demonstrated sports in a market more than two or three times. On the 3rd or the 4th round, when many youngsters came to watch sports, they captured them and took them to their camp. Sometimes, they captured a person going to individual's house. They usually went at night time. Since they terrified the peasants, no one could refuse them. The Darg demonstrated brutal force to the farmers. The one who ask question among the peasant lost their life. When the children became orphan the Oromo Liberation Front took them and trained them in military science. The military of the Oromo Liberation Front below fourteen years were known by *qeeranso*. They trained in camp up until fourteen years. The military beyond fourteen years were called *jajabe*. *Jajabe* was hope-full military. Its nick-name was *warana lafo* (foot soldiers). They could attack enemy without war materials.

The activities of the Oromo Liberation Front were not only capturing new members but also robbed property like war materials, grains, and the like. The peasants also fed them unwillingly. Because of this, peasants feared them a lot. Politics and military train were the points given to the members. Their political education focused on tactics used to overcome the brutal force of the Darg. This implies that they educated as this party is running class struggle. There might be scarcity of food in class struggle. So, they taught as they eat monkey, python, snakes, bush buck, and as their economy depend on the Oromo society. They taught that one bullet must be reserved for the fighter, because instead of being captured by enemy, the best alternative was to kill oneself.

The brutal force of the Darg's regime was defeated by the mushroomed parties in different parts of the country. These parties were: Tigray Liberation Front, Oromo Liberation Front and the like. The revolts of these parties led to the complete collapse of the Darg regime and the coming of the EPRDF to power in 1991(Bahru, 2002).

CONCLUSION

The heavy hand of the emperor Menilik , Haile silassie and the Darg exacerbated the people of the Ethiopians. The policy that they applied on the people was not far apart from each other. Emperor Menilik forcefully impoverished people and brought them under his rule. Not only him Emperor Haile silasie damped the people of the Ethiopia in general and Gimbi districts (Mandi, Nole Kaba, Yubdo, Gimbi and Najo) in particular. The policy of emperor Hailesilasie paralyzed the societies of the Gimbi district appointing *abba koro*, *misilane* , *warada*

administrative and zonal administrative. They forcefully collect money from the people and deposited to the central government. The joint forces of many parts in Ethiopia dethrone Hailesilasie and throne the Dergs regime. The qudad land of the emperor Hailesilasie has been taken by the Derg. The brutal force of the Derg put the people in the ring by the name of Manadare Masarata, communalism, zemecha and so on. The brutal force of the Darg came under quotation in Gimbi Districts by OLF structure karute, soni and jajabe forces as well as the wonderful structure they used like sagli, murasa, cibra, birgedi and kuta warana.

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